TITHES

No Gospell Ordinance,

Nor ever Instituted of God for the

Maintenance of A Gospell Ministry;

But ended,

With the Leviticall Preisthood, and

Abollished by the Offering up of Christ

Proved by Scripture.

As also,

The Levitticall and Scripturall Tythers

with the Vnscripturall Tythers

Compared;

And the Moderation of the one, and

Insatiable avarice of the other,

Manifested.

By William Morris

Printed in the yeare 1680.

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Reader,

THat which I have to Recommend to thee in thy perusall of this little Booke, is Candor *in Reading and* diligence *in searching the Scriptures I have opened Remember the Title of* Nobility *wherewith the Apostle dignified the* Bereans Actes 17. 11. vers. They (saith he) were more Noble then those in *Thessalonica*, in that they received the word with all readiness of minde & searched the Scriptures daylie whether those things were so-- *And the same I recommend to* thee and that thou Judge *nothing before the time.*

For I am not Unsensible but that a worke of this Nature will be obnoxiouse to Censure, *But what truth (though never so manifest) is not unpleaseing to some or other, as this in all likelyhood will be too few or none but A* Covetouse and decimateing Clergie, *whose persons I hate not (though I thus speake,) But in my heart retaine a fitting and due respect for them as men; well knowing they have a portion of Gods heavenly gift, and divine Grace, aswell as I and others; (that they not abuse it, and keep it in* bondage, by averice and lucre, *(the maine prop and Pillar of their Calling and Function, which are the things I utterly deny and testifie against. And if there be of them that hold it their duty to speake that which they think to be truth impartially as the worke of their* Ministry, *(though not inhaired and well payd) let them not think amisse of others who think the same not less their dutie by the* generall Office of Christianity *to speak truth more* Impartially; freely, *and without payments.*

Therefore try all things, and hold fast that which is good which, as it will adde to thy knowledge in the things of God so it will answer the end and designe of

Thy Friend

W. M.

DEVONSHIRE HOUSE
BISHOPSGATE WITHOUT

Tythes not Gospell Ordinance &c.

THe Lord Almighty, the God of *Abraham* and of his seed, and grand Proprietor of the Land of *Canan*, pursuant to his promise made to his faithfull Servant in the plain of *Mareah*, Saying *Vnto thy seed will I give this Land* Genesis 12. 7. After the Expiration of about six hundred and fifty yeares brought *Abrahams* seed into possession of the Land of promise, and made *Eleaven* Tribes of twelve freeholders, reserving only Tythes holy to himself as *Moses* witnesseth *Levi*: 27. 30. in these words *And all the Tith of the Land, whether of the seed of the land or of the fruite of the trees, it is the Lords, it is holy unto the Lord.* And vers the 32 concerning the Tith of the Heard, and of the Flock, even *whatsoever passeth under the Rodd, the tenth shall be holy unto the Lord.* And *Deut*: 14. 22. *Thou shalt truly tith all the encrease of thy seed that the feild bringeth forth yeare by yeare* &c.

This was tithing by divine Institution & by Gods Ordinance; But (allwayes to be remembred) vnder the Ministration of the old Covenant, the Mosaick law (which made nothing perfect) and the Leviticall Priesthood (which could not continue by reason of Death) and this being a changeable Preisthood *there is a necessitie also of a change of the law*, as saith the Apostle *Heb*: 7. 12. But it being the Grand objection of the Clergie of this Age (and many others upon their account) That forasmuch as God once Ordained and Commanded the payment of tith, it still remains in force as a perpetuall binding law to all Generations; *It was once lawfull* (say they) *and never vnlawfull*; *And therefore tithes as properly and vndenyablie belonges to the Clergie of this Age, and these Nations now, as ever it did to the Levitecall Preisthood vnder the first Covenant.*

And vpon this ground I my selfe have severall times (in times

past)

paſt) been impleaded in the Conſiſtory Court (ſo called) for deſireing the payment of tith, and know not how ſoone I may be ſo againe for the ſame *cauſe*, which *CAUSE*, I doe preferr before all earthly Relations or conſiderations whatſoever. I have therefore (to the end I may give ſome account of my teſtimonie herein, and in order to the ſatisfaction of ſome that have deſired the ſame.

Firſt. Diligently examined the paying and receiving Tith vnder the *Moſaicke* law, and duly enquired into the *grounds* and *reaſons* thereof, together with other needfull circumſtances as well relateing to the *time* and *place*, the *perſons* concerned in the *paying* and *receiveing* of it. And whether the Command of God which was given to the *Iſraellites* vnder the old Covenant be of force and binding vpon beleivers vnder the new Covenant Yea or nay.

Secondly. I have compared the tithing of the Clergie of this age and Generation, with the Leviticall tithing (vpon which they ground their practice) and ſhewed wherein it diffe-reth.

And Thirdly, have ſhewed how *burdenſome* and *oppreſſive* the tything of the Clergie of this age is, beyond what was the practice of the *Levites* in their dayes; and inconſiſtant with the rules of Common equity and principles of pure Reaſon.

Firſt. As to the firſt, I referrence to the *Leviticall* tything, I have conſidered the *extent* of Gods *Command* whereupon the payment of tythes was grounded.

Secondly. The *extent* of Gods *donation* or graunt whereon the takeing or receiveing tyth was alſo grounded.

Thirdly. The equall Juſt and reaſonable *conſideration* where-vpon both the Command and graunt were grounded.

Of theſe in their purpoſed order, & firſt of the firſt Name-ly of the *extent* of Gods Command, wherevpon the payment of tithes was grounded, and of that, firſt as it related to the *tyme when* and *how long*, Secondly, the *place* where, Thirdly the

Perſons

persons whom concerned in the payment thereof.

First, I say as it hath relation to the *time when*, and that I finde to be only during the Continuance of the first and old Covenant, the first and changable Preisthood and the first Tabernacle, which Tabernacle was a figure for the time then present, and the service whereof as the Apostle witnesseth *Heb: 9. 9. 10th*, *Stood only in meats and drinks and divers washings and Carnall Ordinances which were imposed till the time of Reformation* &c: And dureing that time, vntill the Change of that Preisthood (which could not continue by reason of death) And vntill the perfection was obtained by the bringing in of a better hope which by the law could not be obtained (for the law made nothing perfect but the bringing in of a better hope did) *Heb 7. v. 19.* And vntill the appearance of that everlasting and vnchangable High-Preist Christ Iesus the Righteous, who to put away Sinne by the Sacrifice of himselfe offered himselfe once for all, and by that one offering perfected forever those that are Sanctified. I say before and vntill the appearance of this High-Preist and the offering of this Sacrifice, the Command for tithing as well as for offering Sacrifices vpon the Altar) was in force and noe longer.

And this as to point of *time* was the vtmost *extent* of that Command: For the same that put an end to the Service of the first Tabernacle, and the work of the first Preist-hood & tooke it cleane away, did also *abolish* and take away the wages that was appointed for that worke.

Secondly, As the Command for tithing relates to *place*, I doe not find either by writing or tradition amongst the *Jews* that it extended to any other *place* then to *the Land of Canaan only*, and it is very manifest by *Lev: 27.* vers the 30. and 32. and *Deut: 14. v, 22.* and other Scriptures That the vtmost *extent* of the Command was circumscribed within the Inheritance of the twelve Tribes.

Thirdly, The *extent* of the Command as it relates to *persons* concerned

concerned in paying tith, I find to be limitted to *the Children of Israell, the Jewish nationall Church only*, and not to concerne any other Nation, Church or people in the world. For this is still the Phrase of Scripture concerning Gods Laws, Commands & Institutions, Namely, *The Lord spake unto Moses saying, speake unto the Children of Israell* thus or thus &c. He doth not bid *Moses* give this Command to all the Children of men, to be observed in all ages, in all places and by all Nations *Jews* and *Gentiles*; Nay, if this could be made appeare by those those that Challenge tithes from *Gentiles* Churches, the Controversie would soone be ended.

Secondly, And in the next place (having before considered of the *extent* of Gods Command as it relates to *time*, *place* and *person*) I offer to consideration the *extent* of Gods *Donation* or graunt whereupon the lawfull takeing & receiveing tithes was also grounded; And that is to be considered with like circumstances; which as to *time* and *Place* is limitted as the former. And if any man whatsoever can produce the warrant of Divine Authoritie, for asking, taking or receiving (much lesse enforceing) tithes in any other *Place* then in the land of *Canaan*, of any other *People* then of the *Israelites* then let me beare the blame and Shame for disobeying.

And this I further observe, That God reserving tithes from the Eleaven tribes, Graunted it over to the tribe of *Levie* not *absolutely* but *conditionall*); allowing them a Competency for themselves and enjoyneing them by the same Authority to admitte of severall Sharers with them of each two yeares tith, the *owner* was to eate a Share his *Sonn* and *Daughter*, his *man Servant and Maid Servant* as appears in *Deut*: 12. 17. and eighteenth verses. And in every third yeares tith, the *Stranger Fatherless* and *Widdow* were to be admitted Sharers as appeares *Deut*: 14. 28. 29. verses. And *Deut*: 26 12. 13. verses. So that by the afore mentioned Scriptures it's plainely manifest, That the *owner and his Family the Stranger Fatherless and Widowes* are by divine

appointment

appointment as truly vested in the right of tythes, as any *Levite* whatsoever.

The nex thing remarkable is, *The just and equall consideration* whereupon both the Command for paying and the graunt or warrant for receiveing tythes was grounded. Where by the way it is to be noted, That the seed of *Abraham* (on whom the land of *Canaan* was entailed by promise above five hundred yeares before) was by this time Multiplyed into twelve numerouse tribes, all which were travelling to possesse the land. And every Tribe in point of Common interrest was equally intituled to an Inheritance, vntill God in his Divine wisdom seperated the tribe of *Levie* for the Service of himselfe to give attendance at the tabernacle, and to Ministers before him in the Sanctuary; And to the end they might the better Attend his service, he promised himselfe to be their portion and Inheritance; and thereupon *by a perpetuall Statute law deprived them of an Inheritance in the land* Numbers 18. vers the 20. *And the Lord spake unto Aron, Thou shalt have noe Inheritance in their Land, neither shalt thou have any parte among them, I am thy part and thine Inheritance among the Children of* Israell &c. And in further compensation of their loss & recompence of their Service, he graunted them tythes for an Inheritance as vers 21. *And behould I have given the Children of* Levie *all the tenth in* Israell *for an Inheritance, for their service which they serve, even the service of the Tabernacle of the Congregation* &c.

By all which, and severall other Scriptures it appeares That both the Command for paying & the warrant for receiving tythes was founded upon a most rationall, Just, and equal *consideration*; both as it related to the advantage of the payer and the losse of the receiver; For though the *Levites* did receive a yearely tenth of the encrease, they lost the *Inheritance* of A twelith for ever. And therefore well might the eleaven tribes afford to pay their tenthes and be noe loosers; it being but a reasonable *exchange* or *purchase* to give their Brethren a yearely

tenth, for the free Inheritanee of a twelfth for ever.

Secondly, If tythes be due by the the Law of God, and payable and receiveable vnder the second Covenant, as vnder the first (as the Clergie do affirme they are) Then certainely they must allow that they are to be *applied to the same vses* for which they first were Instituted; and that was not only to the *Levites* but to the *Stranger Fatherlesse* and *Widdow*.

Thirdly, among the *Jewes* Tythes were payable to the *Levites* who did the Common service of the Tabernacle and Temple, and not to the Sonnes of *Aron* the Preists, for they had only a tenth part of the tyth, And therefore they that claime tyth by the Law of *Moses*, must prove (if they can) how the payment of tythes to Preists now doth duly answer the payment of tythes To *Levites* then who were no Preists, nor were to touch or medle with the holy office least they dyed Numb: 4 15. to vers 19.

Fourthly, Tythes vnder the first Covenant were the *Levites* wages for the *Ceremoniall* work they were appointed to do about the first Tabernacle *Numb*: 18. vers 21 31, which work is now *abolished*; So then the wages therefore of that Ceremoniall work must with all be abolished as being also *Ceremoniall*.

Fifthly, That tythes was *Ceremoniall* is vndeniablie manifest, they not being given but on this expresse condition, *viz* (first) to offer *an heave Offering of them to the Lord*, Numb: 18. from *v*. 21. 8. to 31. Then necessarily it follows, That who ever by that Law brings Tythes into the Gospell (which is the Ministration of the new Covenant) vnavoydably bringes in there withall *A Sacrifice*, *and an Altar* without which tythes were by that Law *Vnsanctified and poluted* vers 32, and so makes void the one offering which was the Substance, Christ Iesus who was typified and shadowed forth, both by Tabernacle Sacrifice and Altar.

Sixthly, If tythes be due by the Law of God to Ministers vnder the Gospell, as they were to the *Levites* vnder the Levitticall Preisthood Then are such Ministers by the same Law *deprived*

Ipso

Ipſo, facto, of all pretences of tythes to any temporall inheritance *Numb*: 18: *vers* 20. And by the ſame Law, thoſe that pay them tythe may as juſtly claime a title of Inheritance in their free lands as they may claime an Annuall tenth of the others increaſe.

Seventhly, Among the *Jews* noe Rigorouſe outward Law or penalty of temporall damage or Impriſonment was appointed to recover tythes by, nor was the Magiſtrate authorized or warranted by the Law of God to force the payment of them, much leſs to Impriſon for refuſall or neglect, but he that did not pay robed God and by him alone was to be puniſhed.

Eightly, When the *levites* Preiſt-hood was changed by the Comeing of Chriſt Ieſus, the law for tything was alſo changed, as the Apoſtle witneſſeth *Heb*: 7 vers 12. for (ſaith hee) *the Preiſt-hood being changed, there is made a neceſſitie of a Change alſo of the law*. And this was the Iudgment alſo of the Primitive Church, And if the moſt learned Rabbies in the Nation can prove the contrary, let them come forth & ſhew if they be able, *when, where* and by *whom* tithes were received or payd for above three hundred yeares after Chriſts Aſſention.

The next thing that falls vnder conſideration is, how *inconſiſtant* and *diſagreeable the* Practice of tything of the Clergie of this Generation is with the Law of God vpon which they ſay it is grounded.

And firſt (as I have formerly hinted) Gods Ordinance for tything related only to the land of *Canaan*, which was confirmed by the Practice of the *Jews* and the Contrary whereof hath never yet appeared; nor have I ever found that dureing their captivity they payd or received Tythes in *Babylon* or *Caldea* before Chriſts time, neither have they ſince, in *Holland*, *Germany*, *Poland*, or elſwhere that I can learne. And if this be ſo, then certainly for Chriſtians to hold vp tythes, when *Jews* have layd them down, ſeemes very obſcure prepoſterouſe and vaine.

Secondly, The *levites* graunt or warrant for the taking tythes by

by Gods appointment, Extended only to their *Brethren* the *Israelites*, Gods only peculier people and Christ; not to *Idolaters*, *Forrainers* or *fals worshipers*. Of any other Nation or Religion, nor to poor laborers, fatherlesse or Widows of their own Generations. But only such as had possessions of Free Inheritance.

But the Clergie of this Generation not contented (as the *Levites* were) to have their tything limitted by Gods allowance (vnto those only of the same *Religion* and *Profession* with themselves without distinction, or definition of *Nation* or *Religion*, They Extend their claime to all the Decimall gaine within their Quarters, and all the Inhabitants they their finde (whether *English*, or *Irish*, *Protestants* or *Papists* true or false worshippers it matters not to them, or whether they are *Rich* or *poor*, *Fatherless or Widowes bound or Free*) If they are Possest of ought that yeildes Increase, whether Corne or Garden, Cowes or Sheepe, Pigges, Geese or Hennsfor Egges) whether little or much, all is by them accounted lyable to Decimation; And moreover many Poor laboring men that have not any liveing tythable thinge wherof to pay, But get their Bread by hard and toylesome labour have *Impositions taxed* on them by the Clergie under thename of *hand Money Apron Money* and the like, which in my Iudgment hath more Affinitie with *Pharoah Task-Masters* then *levitical* Tythes; For to exact a Tything rate upon Poor laborers & such as have noe tithable substance in the world whereof to pay. ? what is this lesse then to make Bricke when Straw is taken away.

Thirdly, the *levites* had noe power to seize their Brethrens Corne before it was devided (nor was it their Practice by what appeares in Scripture. But Patiently attended vntill it was sett out and delivered both unto them & their copartners *Deut:* 14. *vers* 28. But the Clergie of this age (contrary to their example) either by themselves or Prockters many times have entred Mens Corne feilds and other Places with Clubes and Staves, *vi et armis*, takeing away what they pleased in their Masters names by force and violence, as bad or worse then those Sinfull Sonnes

of

of *Elie* 1. *Sam*, 2. 12. who by their abusive Servants Seized their pretended Preistly due by force, whereby the offering of the Lord became abhored & truly this very practice makes many as much to abhor their message, for the avarice of its Ministers, and that about that thing which they pretend to be the offerring of the Lord.

Fourthly, The *Levites* had the tythes made over to them partly in *compensation* of their *inheritance in land*, And Partly in *consideration* of their service and Attendance at the Tabernacle (as before is shewed) *Numb*: 18. *verses* 23. 24. wherewith they were contented and Murmered not, although their shares of land was given from them, and they to vndergoe a perpetuall law of *deprivation*. Neither was there any Tribe or family bound to pay them tyth, but such as were obliged by a *valuable consideration* so to do, (as being vested according to proportion more or less) in part of their *inheritance* of land; So that he that payd his tyth by Gods appointment had this fourefold benefit or advantage by it. First By the Paying of the Annuall tenth of his Increase, he had the *Free-Simple* of a Twelfth to him and his for ever. Secondly, By the payment of tyth the *Stranger Fatherless* and *Widow* were provided for, which otherwise must have been relieved at his Cost. Thirdly He had the *priviledge for himselfe and family* to eate a parte thereof *Deut*: 12. 18. And fourthly he had the benefit of the *Levites* service about the Tabernacle and Temple in assisting about the Sacrifice as 2. *Cron*: 35. 11. and other services pertaining thereunto.

But what *advantage*, *priviledge* or *benefit*, have the people of this age by paying Tythes? will the *Clergie* of this Generation allow the Priviledge to their Maintainers and admit of so many Sharers with them as the *Levites* did, and were bound to do by Gods Commandments? What Clergin an will be content to release his claime to Lands and Tennements, and suffer his temporall Inheritance to be devided amongst those of whom he Claimeth Tythes? And do the *Clergie* now admit the *poor* the

Fatherlesse

Fatherleſſe and *Widowes* (who had as good Right by Gods Command as any *Levite* had) to Share with them in Tythes ?

Or do they not rather multiplie the *Poor* by their *oppreſſions*? and make the *Fatherleſs* & *Widows* cry to the Lord againſt them? And if the owner ſhould but give a part of his Tythes to relieve the *Poor* and needy (as by Gods law the *Iſrallites* was bound to do) would not the *Pariſh Preiſt* be ready to devoure him for ſo doing, and never leave purſueing him vntill he had him to *priſon* for it ? Surely if this be ſo (as multiplied inſtances have confirmed it is) This is far differrent from the Practice of the *Levites*, and rather ſuites with the Practice of thoſe *erronious Prophets* which the Lord complaines of *Micah*: 3. *vers* 5. *who made his people err, who did bite with the teeth and cry peace, and he that put not into their Mouthes they prepared warr againſt him*.

Fifthly, I find that the Lord by the Mouth of *Moſes* in *Deut*: 12. 17. and 18 verſes (to every perſon concerned in paying tyth) Speaketh on this wiſe ſaying, *Thou mayeſt not eate within thy gates, the tyth of thy Corne or of thy Wine, or of thy Oyle &c. But vers* 18. *Thou muſt eat them before the Lord thy God, in the place which the Lord thy God ſhall Chuſe; Thou and thy Sonn and thy Danghter, thy man Servant and thy maid Servant, and the* Levite *that is within thy gates &c.* And againe in *Deut*: 14. 22 23 *verſes* it is thus written, *Thou ſhalt truly tith all the Increaſe of thy ſeed which thy feild bringeth forth yeare by yeare, And thou ſhalt eat before the Lord thy God in the place which he ſhall chuſe to place his name there, the Tyth of thy Corne, and o thy Wine, and of thy Oyle &c.* And verſes 24. 25. 26. *And if the way be too long for thee &. Or if the place be too farr from thee &c. Then thou ſhalt turne it into money &c. And thou ſhalt beſtowe that money &c. For Oxen or for Sheep, for wine or for ſtrong drink, or whatſoever thy ſoule deſireth, and thou ſhalt eat there before the Lord thy God, THOU AND THY HOUSEHOULD. And vers* 27. *and the Levite that is within thy Gates thou ſhalt not forſake him &c.* From which foreſited Scriptures, theſe naturall Inferrences do vndenyably flow. *Viz.*

First

First, That as the *owner* of the tith was *bound by Gods Command* to divide it from the Reſt, So was *hee* only by Gods appointment the Cheife diſpoſer of it.

Secondly, As the *owner* was the Cheife diſpoſer, ſo was it in his free and Arbitrary Choiſe (in ſome Caſes) whether he would pay it in Kinde or not.

Thirdly, And if he pay it not in kinde, *he* was only *intruſted* with the ſelling of it, or to turne it into money at his own valluation.

Fourthly, When *he* had ſould it or turned it into money it was at *his* free and voluntary Choiſe in what *proviſion* he would beſtow that Money in, whether *Oxen Sheep Wine* or *Strong drink*, or whatſoever his ſoule deſired.

Fifthly, Howſoever he pay it whether in kinde or value *both he*, his *Children*, and *ſervants* were *ſtrictly* and *indiſpenceably bound* to eat a part thereof.

Sixthly, It had been as manifeſt a breach of Gods Command if *he and his houſehold* had not eaten of it, as if he had denyed to ſett it out or pay it.

Seaventhly, And laſtly as the *owner* and his houſehould were to eate a part, ſo was the *Levite*, by the ſame Command to be a partner with them. And this was the manner of tithing every Two yeares together, But in the Third yeares tything the *owner* had no ſuch ſtrict Command *to eat*, yet he was ſtill the *Cheife diſpoſer* of it, and was to lay it up within his gates, and thither the *Levite the ſtranger the Fatherleſſe and Widow* were to Come and every one to eate and be ſatisfied, as may appeare verſes 28. and 29.

But the practice of the *Clergie*, and people of this age is ſo manifeſtly differrent here from, that I need not multiply words to ſett it forth; for the *Clergie* now a dayes require the Husbandman to pay his tythes in Kinde, or elſe compound and pay them money for it (not owneing or allowing that the husbandman himſelfe (or any of his, hath right to any part of it, And if he

do

do not pay the vtmoſt ſhilling or ſhillings worth, then frequently he is impleaded for the ſame, and made to pay it by *force* or ſuffer for it.

And here me thinks ariſes a very weighty *caſe of conſcience* which I propoſe to the *Clergie* to reſolve.

It it be a *ſinfull* thing (as they affirme it is) for a man to pay noe tyth, ſince the payment of it was once enjoynde by Gods Command? Whether it is not *as ſinfull* for a man to part with all his tyth, ſince God hath Commanded, That both *he and his houſehould* ſhould eat a part thereof.

Secondly, If there be no *diſpenſation* for me and my freindes called *Quakers* (being but few in a Countrey) to pay noe tythes becauſe God did Command it by *Moſes* to be payd? who ſhall *abſolve* the whole Nations for paying all their tythes, ſo directly contrary to Gods Command as I have ſhewed? from *Deut*: 12. 17. 78. verſes

Thirdly If the ſeers have been ſo Quick-ſighted and piouſly watchfull over the flock that they would not ſuffer one of a thouſand to Err on the one hand by paying noe tyth; have not ſuch been horribly blinded and darkned by Averice, who have cauſed the whole Nations to ſinn on the other hand by parting with all their tythes?

In the next place I obſerve that the *Levites* were the *Twelfth* Tribe in *Iſraell* to whom being Added the *Stranger fatheleſs* and *widow*, could not in likelyhood but make up a full *tenth* Part of the whole *Nation*, ſo that the Eleaven Tribes paying a yearly tenth of their *Increaſe*, a *tenth* part of their people were thereby maintained and that very *plentifully* too; as may appeare at large. 2. *Chro*: 31. 7. 8. 9. 10. verſes. Where the Cheif Preiſt declared to the King, *they had enough to eat and left plenty, and that which remaineth* (ſaid hee) *is this great ſtore* &c.

But the *Clergie* of theſe laſt tymes and of this age (though I muſt confeſſe the more is the Pitty) are too many more then are good (Yet) I beleive are ſcarce the *hundred part* of the People of

theſe

theſe Nations; who neither admiting *Fatherleſs or Widows Poor or Rich* (as the *Levits* did) to be partakers with them, can make a ſhift to devoure the tenth of our Increaſe, and yet are never well contented neither. For albeit they allwayes were poſſeſt of tythes in kinde or value, beſides Oblations, Offerings, Sprinkle-ing money and the like, with Severall other petty cuſtomes fees and perquiſites; Yet what a continuall *flattering croaking* and *craveing* they allwayes kept to the ſeverall powers formerly in being, for *Augmentations*, *Stipenes* and *Additions*, &c. Amongſt the number of which *clamorouſe Pentioners*, I never heard the voice of one *contented Hezekiah*, ſo much as once to ſay *we have enough*, 2. *Chron*: 31. 10. vers,

But rather like the daughter of the *Horſe-leech* ſtill crying Give, give, *Prov*: 30. 15. or like the *Grave*, the *Barren womb* or *thirſty Earth*, allwayes ſwallowing & never ſaying it is enough.

Moreover I finde that tything of Corne and Graine by Gods Cōmand (as to the *materiall* and *ſubſtantiall* part thereof) was limitted and related only to *increaſe*, And as to the *practick* part (relateing to the manner and forme) it was to be done in *ſeed* as may more at large appeare by the Command it ſelfe, *Deut*: 14. 22. vers, *Thou ſhalt truly tith all the Increaſe of thy Seed which the feild bringeth forth yeare by yeare &c. From* whence theſe naturall inferrences doe ariſe, Firſt that the husbandman himſelfe muſt tyth his Corne, Secondly he muſt tyth in *Seed* and not in *Sheaſe*. Thirdly he muſt only tyth the *Increaſe* of his *ſeed* Fourthly He muſt truly tyth *all the Increaſe* (that is) he muſt take the exact tenth part of the *Increaſe*, and neither leſs nor more. And fifthly if there were noe *Increaſe* noe tyth was due or payable.

But the *Clergie* of this Generation minding more there owne gaine then Gods Command enforce the Countryman to tyth his Corne in *Sheaſe* and not in *ſeed*, whereby they take as well a tenth part of the Farmers *Stock and ſubſtance* as a tenth of his *Increaſe*, Nay more for though the Farmer ſometimes never

Reape halfe the vallue of what he Sowed, the Pariſh Preiſt will have a tenth of what he *Reapeth*, whereby a moſt Inſenſible and vnſufferrable mischiefe doth enſue. And therefore haveing very breifly, and truly opened the afore mentioned Text of Scriptures, I ſhall endeavour In *Love* and *Pitty* to the wronged Countryman. In a vſe of Information to Applie it.

In order then to the more perfect vnderſtanding of his *proper Intereſt*, the Husbandman that thinks he is bound to pay his tyth by Gods Command, muſt needes (if he be wiſe) obſerve this Rule, *Allwayes to put a differrence betweene his Reall Stock, & Reall profitt*, betweene the Principall and the product or *Increaſe* els by confounding both together he knows not how he getts or how he looſes, As thus (for inſtance) if the Husbandman doe Sowe Tenn barrells of Wheat at ſeed tyme, which is worth *Tenn poundes*; he muſt remember that his *principall Stocke and Subſtance is tenn poundes leſs in value by what he hath caſt into the ground*, And when the harveſt Comes, he muſt alſo minde to threſh out ſo much wheat, as the full Quantity of what he Sowed, that ſo his Stock may be *Reprized and made good againe*, and haveing thus donn That which remaines of Over-plus is cleare *Increaſe*, and out of the *Increaſe* of *Seed* was tyth by Gods apointment to be paid, as I have ſhewed before,

But by the *Clergies* forceing men to tyth in *Sheafe* againſt the order of Gods Command for tything a moſt Inſufferable Inconveniency doth enſue (as I have ſaid) for by this meanes the *Clergie* do not only take a yearly tenth of mens *Increaſe* but of theire *principall Stock and Subſtance alſo*; whereby the *ſubſtance* of the husbandman becomes lyable to a perpetuall Conſumation by Decrimation; ſo that by vndeniable Inſtances it may be made appeare That if a Farmer Imploy a hundred poundes in Tillage and purſue the ſame for ſeaven yeares together, at ſeaven yeares end the *Pariſh Preiſt* to whom he payes his tyth in *Sheafe*, will have above *Fiftie poundes* of the Farmers principall Stock into his hands by Tything. Beſides the full tenth part of his *Increaſe*.

And

And hence it is that many an able Farmer comes to want, & poverty over-takes him as an armed man, and he knowes not who hath hurt him, But sometimes blames his Landlord and thinkes he hath too hard a bargaine; or otherwise faults his Servants, and the like, but thinkes not of his *Master* who suckes away his Substance most insensably, and makes him pay so deare a Rate to feede his Soule, That he hath nothing left to feede his body.

THE END.

THe Errors that have escaped the Press by want of due Correction, and placeing of Comaes and other points, the Reader is desired to passe by, And the other Errors to Rectifie thus, In Page 4. line 2. for desireing reade denying. line 24. for I Read In, Page, 9. line 1. for Tithes Read Tytle, pa. 10. line 2. for Christ Read Church,